

THE CHRISTIAN CENTURY

The Thread of Gold

They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they most poor
Of all, who lose and wish they might forget.
For life is one, and in its warp and woof
There runs a thread of gold that glitters fair
And sometimes in the pattern shows most sweet
Where there are somber colors. It is true
That we have wept. But, O, this thread of gold!
We would not have it tarnish; let us turn
Oft, and look back upon the wondrous web,
And when it shineth sometimes, we shall know
That memory is possession.

JEAN INGELOW.

CHICAGO

The CHRISTIAN CENTURY COMPANY

358 Dearborn Street

The Christian Century

A CLEAN FAMILY NEWSPAPER OF
THE CHRISTIAN CHURCH
(Disciples of Christ.)

Published Weekly by

The Christian Century Co.

355 Dearborn St., Chicago

Entered at Chicago Post Office as Second
Class Matter, February 28, 1902.

Subscriptions.

Subscription price, \$1.50. To ministers,
\$1.90. Foreign subscriptions \$1.00 extra.

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The label on the paper shows the month
to which subscription is paid. List is re-
vised monthly. Change of date on label is
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A MILLION FOR MISSIONS IN 1907

Do you remember the rejoicing and
thanksgiving when it was announced in
Tomlinson Hall just ten years ago that
the Foreign Christian Missionary Society
had passed the \$100,000 goal? And how
the rafters of Music Hall at Cincinnati
resounded at the Jubilee Convention in
1899 when the American Christian Mis-
sionary Society and the Christian Wo-
man's Board of Missions each reached
the same high water mark? But what
a pity so few of us were in San Fran-
cisco in 1905 when Muckley reported a
half million fund and Rains announced
a quarter million in the year's offerings!
But watch Norfolk!

Already there is a gain of \$10,000 for
the American Christian Missionary So-
ciety. The people are multiplying who
say, "It must be Christian America!"
The secretaries have put their work
where it would count. The San Fran-
cisco Reconstruction Offering will swell
the total. Mark the increase announced
at Norfolk!

Do you think the Christian Woman's
Board of Missions will stop at its mod-
est aim of \$215,000?

Why, that would be an increase of
only \$9,000.

Is not every auxiliary striving to break
its own best record? Are not thousands
of grateful women and enthusiastic Jun-
iors throwing in extra offerings at the
year's close—just to heap up the meas-
ure?

\$300,000 for Foreign Missions!

The advance has been steady through-
out the year. Possibly enough unre-
mitted money is now in the hands of
church treasurers to make up the total.
But the friends of our Lord will not rest
in that confidence. There are annuities
to be closed up in the last month of the

missionary year. Personal offerings from
men and women who are loyal to the
Christ of the missionaries and true to
those for whom he died will put the
grand total beyond the chance of falling
below the \$300,000 needed for this year's
work.

Did you notice the new churches in
line for Church Extension last year?
Well the missionary churches are mov-
ing up to make it unanimous for that
million dollars by 1909. We must have
it for our unbuilt churches. There is no
one else to provide it, so we are bring-
ing in \$100,000 this year! Read Med-
bury's "Loyalty to the Loyal."

What about the states? About forty
commonwealths and numerous smaller
districts are doing missionary work that
counts. They have not been idle this
second year of the Centennial campaign.
Southern California and Arizona reached
their goal of \$10,000 from 10,000 Disci-
ples. Northern California in its ashes
increased its offering 33 1-3 per cent.
Wait till Kentucky and Missouri, Ohio
and Illinois and the other big ones finish
the year and then hear the grand total!

Come to Norfolk and hear it! Watch
your daily paper and read it October 16!
Consider what you have done or failed
to do for each one of these great inter-
ests and amend the record in this month
of grace. Make sure that your church,
Bible school and Christian Endeavor are
all in on every count. Clinch the year's
effort with a personal offering. Then
you can shout Hallelujah and sing Praise

God from Whom All Blessings Flow. For
behold! He has given the increase and
made of your pittance a million!

A Million for Missions! With faint
hope we sought to reach it by 1909 and
our efforts have been rewarded while
our meager faith has been rebuked by a
million in 1907!

The note of joy will ring all the clearer
and stronger because the year has also
borne surpassing fruits for education,
benevolence and local work.

W. R. Warren,
Centennial Secretary.

LITERARY NOTES.

"The Rules of the Game," author of
Edward A. Ross's business ethics, ap-
pears in the September Atlantic. The
purpose of the writer is to show in plain
and vigorous speech just what is bound
to happen if the law is not adhered to.
Concerning his "Grilling of Sinners" in
the April Atlantic, the Chicago Public
remarked, "Its theme is the coming upon
us of a time when, though vice be chased
and hide itself, plutocratic crimes 'con-
front us rampant, fire-belching, sabre-
toothed and razor-clawed,' able 'to gag
critics, hobble investigators, hood the
press and muzzle the law.'"

"Better to strive for eternal riches than
be satisfied with dust of gold."

"If God swings the door of the future
he has given to man the key."

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CHRISTIAN CENTURY CO., Chicago, Ill.

The Christian Century

Vol. XXIV.

CHICAGO, ILL., SEPTEMBER 5, 1907.

No. 36.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

MR. ROCKEFELLER AND HIS CRITICS.

The public press has been much occupied of late with comments upon the Standard Oil Company and its president, Mr. Rockefeller, especially in view of the enormous fine imposed by Judge Landis of this city after an investigation of the charge of rebating, in which Mr. Rockefeller himself was called to the witness stand.

It is a most encouraging sign of the times that the public conscience is becoming sensitive to infractions of the law on the part of great industries which have too long been powerful enough to evade or defy the regulations by which other and smaller concerns are obliged to abide. If the present sentiment is not a mere hysteria, caused by the sensational press, daily, weekly and monthly, which loves a theme of this kind as a means of keeping something of exciting nature before its readers, then permanent good will be accomplished.

Meantime it is interesting to observe the different motives which actuate the men who are loudest in denunciation of Mr. Rockefeller. There are those who believe him to be the worst of his kind, and are convinced that he should be dealt with in still severer manner by the law. To them he is the embodiment of all the worst vices of the present industrial system, and deserves corresponding treatment. One may hold other views of the man personally, may even wonder why other conspicuous offenders of the same code are passed over in silence, but he is bound to respect the convictions of those who are devoted to the task of making such offenses impossible in the future.

Then there are those men who have been in the same business, and have been unable to compete with the Standard Oil Company and who naturally feel some irritation at its success. It is not strange that these men denounce the methods which they have found it impossible to meet and feel that their rights have been invaded. Yet in many of these cases it is not difficult to see that personal pique against a superior order of business ability or a stronger financial force is the ruling passion and not merely a high sense of the ethics involved.

Others there are who disbelieve fundamentally in the causes to which the president of the Standard Oil Company has contributed, and therefore find themselves profoundly concerned over his sins. Men who are opposed to any education save the most elementary, and who assert both by word and example that the higher education, especially as a preparation for the ministry, is useless and dangerous, suddenly manifest grave disapproval of the man who has given generously to such dangerous causes. If these men were to speak frankly, they would say that the danger of industrial

indiscretion is not half as serious as that of an educated ministry in the church. Nor is it, for them and the retrogressive causes which they represent.

We believe that the sins with which the Standard Oil Company has been charged are serious enough to be condemned by all who love the republic and desire to see righteousness prevail. We are so much concerned to have the offenders punished that we do not wish to see the cause obscured by the mere sensationalism of a press which sacrifices truth to headlines and always discounts itself in public thought. We do not want men to judge the matter by the utterances of those who have tried the same business but with less success, and whose motives are therefore only too apparent. We do not wish the manifest opposition to the cause of education, which animates other men in their denunciation of the Standard and its president, because he happens to be a conspicuous friend of higher education, to obscure the fact that there is a just and important cause above the sky-line of all such personal and biased judgments.

That Mr. Rockefeller and the company with which he is connected may receive the justice which careful investigation of the facts proves to be their due, and that every other individual and corporation, important or inconspicuous, may receive the same award of merit or demerit, is our desire and hope. And in this hope we abide in spite of attempts to obscure the facts through personal and partisan motives, obstacles which so often thwart the ends of justice.

RICHARD MANSFIELD.

The passing of a man of marked personality and power, who has long held a place of note in the public mind is an event of moment for the religious as well as the secular press to reflect upon. Mr. Mansfield was easily the foremost actor since Edwin Booth. Even Laurance Barrett was never the master of dramatic art to say nothing of stage craft that the man who has just died proved himself to be through many years of singularly arduous labor.

Devoted to his art with a passion which knew no fatigue till nature at last gave way, Mr. Mansfield made it his task to lift the thought of contemporary theater-goers from the cheap creations of modern playwrights to the classic literature of the drama. His modern authors were few, and these of the higher order, including Stevenson, Rostand and Ibsen. But the plays he loved were the standard works of literature, Shakespeare, Hawthorne, Moliere and Schiller.

That Mr. Mansfield was a master of his art, as no man of the generation save Sir Henry Irving was, need not be argued. No one who ever watched his work could doubt that it had received the most painstaking attention, to its minutest detail. In speaking of this

part of an actor's work he once said in a series of lectures at the University of Chicago:

"The long, lone hours with our heads in our hands, the toll, the patient study, the rough carving of the outlines, the dainty, delicate finishing touches, the growing into the soul of the being we delineate, the picture of his outward semblance, his voice, his gait, his speech—all amount to a labor of such stress and strain, of such loving anxiety and care, that they can be compared only in my mind to a mother's pains."

To the last Mr. Mansfield resisted and defied the huge and impudent Jew theater trust, which is doing its utmost to coin money and kill the drama. His belief was that the present conditions in the conduct of the theater made the production of the higher type of plays impossible. On this point he said, speaking of the charm that separates the stage from literature, as compared with the days of Garrick:

"To-day the actor may be said to weep his heart out in solitude. Where and from whom can he draw inspiration? In the days of Garrick those men who wrote plays came with bended knee and bated breath and whispering humbleness to beg Mr. Garrick to accept their work. To-day! We look around a vast plain of emptiness, and if upon the horizon we spy the nebulous figure of a nascent dramatic author pressing to his pulling lips a sucking bottle of dramatic buttermilk, we crawl to his feet and implore him to bestow upon us, regardless of cost, one drop of the precious fluid."

Mr. Mansfield's character was above reproach, though of his temper many amusing stories are told. He was so fully possessed of the spirit of his work that he found it hard to forgive clumsiness or inattention on the part of his helpers. His home life was ideal, and his circle of friends most intimate and attached. He was a member of the Episcopal Church.

NO USE TO ARGUE.

The following admirable illustration of a pat answer to a skeptic is related by Father Vaughan, the eminent High Church curate of St. Alban's church, London:

A man, an unbeliever, went to a celebrated minister, and said: "I know you are a man full of common sense, and that there is no trickery about you. I have read your sermons and I like them, and I know you will give a man a straightforward answer. Now, do you believe I have got a soul?" And the minister said, "Yes, I do." "Well," said the man, "that is the most extraordinary thing for a man of your ability to think. If you go to the Kensington Museum you can see exactly what the component parts of man are. There is so much water, so much lime, so much sugar, so much phosphorus, so much carbon, so much starch." (Sometimes there is more starch than anything else.) Over sixteen ingredients he enumerated which go to make up a man. He added, "You can see them in bottles in the museum. Where, then, does the soul come in?" The minister looked at him and said, "Excuse me but I must decline to continue the argument any further." "Now, that is just like you believers," the man said; "when you cannot meet an argument fair and square, you throw up the sponge, and won't have anything more to do with it." "Oh, no, that is most certainly not the reason. I believe as a minister of Christ that I am a reasonable man, and as a reasonable man, holding my own senses, and thinking as a reasonable man, I must decline altogether to hold any argument with so many quarts of water, so much phosphorus, so much lime, so much carbon, so much of these ingredients that you are made up of." So the soul of that minister answered that man according to his folly.

Correspondence on the Religious Life

"Disconnected Members."

The Correspondent:—"I want to ask you to write about a matter that is heavily on my heart, in your articles for the Century; and I believe you will gladly do so. It has been on my mind such a long time. All over this city (Chicago) we hear of disconnected members who will not come into one of our churches, because in their own home churches which they attended they had some important position and consequently do not enjoy coming into a church where no one knows them, and they cannot have a prominent position. I have heard this story so often! And really it is pitiful that people can be so weak. But they are; and so they finally drift into "ents of wickedness" rather than be doorkeepers in the house of the Lord.

"If you can help in this problem, how I wish you would. People who have been superintendents of Sunday schools falter in the work. They could come and teach; but they will not help at all. Sometimes these things are really laughable; but oh, at the same time they are so sad!

"How I wish our cause might grow in this city as it ought and as it would if we only had the support of our own people!"

The writer of the above is a prominent lady in one of our best churches in Chicago. She has given years of service to the cause she loves. No wonder her heart is heavy with the burden.

The condition of which she complains is very widespread. The lamentation is not of Chicago alone, but of the whole country.

One writer estimates that a thousand Disciples in a single year moved from one state alone to the Canadian Northwest, most of whom were lost to us. He suggests that preachers, church clerks, etc., write him if they know the addresses of any such. This will help some but the remedy must be vastly deeper and more thoroughgoing. Nor do we think the correspondent has fully diagnosed the trouble. It is not simply love of office; the cause of lapsing is more subtle and more complicated.

Materialism.

In a word, materialism is the great cause of the many falling by the wayside. Its insidious poisonings are breathed into every denomination. They corrupt and corrode the best. They pauperize and paralyze. They damage and deaden. They cool the heart of fire.

Materialism leads even the church members, at least vast crowds of them to put money before morals, place before the peace that passeth understanding. Campbellitism before Christ, pleasure before the pain of the Cross, self before soul, superficialities before the spiritual graces, giddiness before godliness, self seeking before self sacrifice, sectarianism before service and the club before the church.

To successfully transplant these materially minded members is not the only problem.

They wither and die even where they were born. An examination of the usual membership roll is ample evidence of all I am saying. Am I writing meaningless generalities? Let us glance at some of the materialistic influences at work in some of the different phases of our church life.

The Enlistment.

The usual appeal to sinners savors of the materialism of our age. It strikes not down to the roots of one's eternal being. It has the flavor of a bargain. It lacks the far carrying power of a real spiritual message. When it is forced, and not true to life, it sustains but for a brief time.

It too often arouses but does not support. Its fires die out all too quick. It

George A. Campbell

fails to feel after those delicate springs of the individual soul that must be reached if permanent character is to be grown by waterings of the Divine. No great teaching of the intellect or discipline of the will is accorded the enlistees. They are not trained for a good hard long pull. While they are supported by the same acclaim of public opinion with which they were surrounded when they first indicated their acceptance of Christianity they may be counted; but when they move to a place where the sentiment is different they will not stand for their former profession.

They are leaners. Many of them were born amid crowds. They breathed their vital breath amid crowds. If they go to heaven it will be by supports to the right of them and to the left of them. They stand not alone. They always fight, if they fight at all, with the victorious army. If a church is small it is wrong. They do and dare when there is nothing to do and dare about. They are not afraid of the dark when it is light. They are mighty courageous after the battle has been won by others.

Send in their addresses if you will, but it will do little good. They are icebergs that once showed faint signs of melting. I am not anxious to know where they live. They are legion. I know their language. It is "yea" and "nay," and again "nay." They know our formal life; but are strangers to its reality. They were immersed but never baptized. It is difficult to deal with them. They never tasted the joys of salvation; but they think that they have known all that is in Christianity. They knawed at the peeling of the orange but never got beyond the rind. They did not particularly care for it. They are deluded mortals. The moral outcasts are more responsive.

The Church to Blame.

I would not be too harsh with these church renegades over whom we are ever wasting our time in a vain effort to fan again into the flame of Christian enthusiasm. The church must share the blame. It has sought an easy way. It has not suffered. It has carelessly taught. It has had a materialistic worship of numbers. It has won to fame and creed more than to the deep principles of life. It has lacked vision and power. It has raised its voice but failed to call to clear duty and service. It has lacked sending power. Its members have not only been sectarian, but have become attached only to a local church. They have missed the kingdom as a whole.

This is pessimism pure and simple, you say. Not a bit of it. The condition has been bad; but never more promising than to-day. We have been overwhelmed by the materialism of our age. We have studied to know about earth and sky. We have filled our ears with the noise of steaming car and flying wheel. We have stood amazed at our manifold inventions. We have seen fortunes grow like magic all about us. Our friends we have seen revel in wealth and we have become inoculated with the money germ. We have run to and fro in our mad search for the dollar. That is why the country superintendent moves

to Chicago or to the prairies of the west. With a materialistic conception of religion he lives his life in a money mad world. Is it surprising that he all but ceases to be spirit and comes to have the hard metallic ring? If he is religious at all he wants a religion of sight. He wants his prayers visibly answered. Most of them are for health and wealth. He testifies that he was cured by prayer. His is a religion of the body. "More pessimism," you say. Not so, but more truth.

The Cure.

The church is going to walk again with its Lord. We are tiring of confusion. The husks of earth will not satisfy. Good professions are found worthless. We are seeing in the literature of our time a deep longing for God and a passionate desire for genuine service. Creed is rapidly giving place to Christ, form to faith, pleasure to prayer and the glory of numbers to the glory of the quiet grace of the Spirit.

There is no way to stop the vast leakage from our churches but to establish in our children, our converts, our members, our deacons, our elders and all, the great vitalizing truths of our faith. They will grip men and hold them. They will fire men's hearts even to the death. They will put iron into our blood. They will nerve to heroic deed. They will make the pull over long dreary waste places.

1. What are these? We can all mention them. God is our Father and he takes upon himself the care of every child.

2. It is the child's duty to obey Him.

3. The child comes into knowledge and fellowship of Him through the sacrifice of Christ.

4. This sacrificial life in its redemptive power is to flow through the child to the last wayward brother.

5. The redeemed child, in perfect blessedness, is to be eternally with the Father.

6. The church with its ordinances and appointments is the agency of the Father in the redemption of the child.

It is only as our members grip and are gripped by these positive doctrines that the appalling loss will be stopped.

How shall they grip them? By acting upon them.

Austin Station, Chicago.

FOREIGN MISSIONS.

C. S. Weaver, returned missionary of the Foreign Society from Japan, will be present at the Wisconsin convention.

Last week the Foreign Society received \$500 from the estate of the late Sarah Fermeadows, Richwood, Ohio.

The following new missionaries of the Foreign Society will sail from San Francisco on the steamship "Korea" September 24th: C. E. Robinson, Joplin, Mo., Sendal, Japan; Miss Essie Forsyth, Joplin, Mo., Sendal, Japan; F. C. Buck, Knoxville, Ill., China; Leslie Wolfe and wife, Zearing, Iowa, Manila, P. I.; Miss Edna Kurz, Cleveland, Ohio, Nankin, China; Miss Pearl B. Miller, Chicago, Ill., Wuhu, China; Miss Inez Logan, Kilgore, Ky., Vigan, P. I. There will also be on this ship, Dr. E. O. Osgood and wife and three children, returning to Chu Cheo, China, who have been home on a year's vacation; also Miss Jessie J. Asbury, returning to Akita, Japan.

Book Treasures at the Monastery

H. L. Willett

On Friday morning, March 8, the thermometer registered 38 at 6 o'clock and there was ice in a jar outside the tent. The altitude is high and to any one not accustomed to such weather the chill of the mornings is penetrating. This has been urged as one of the arguments against the view that Jebel Musa is the true Mt. Sinai, for a people recently from the low and hot climate of Egypt would have found it a hardship to remain in this region even during the warmest months of the year, while the winter season of rain and snow would have been exceedingly severe.

During the night it grows much colder, as we had reason to observe. It was with a start of surprise that we were awakened in what seemed the dead of night by the tolling of the convent bells. The sounds were so mournful and weird that some of us arose to see what should cause this strange outburst of sound in the long silence of the night. There were four of the bells in the tower by the corner of the church, and they were ringing with united peal. They soon ceased, and we went back to rest. It was 3 o'clock and the night was cloudless and cold, the glass standing at 32. Next morning we learned that the monks are called every night at the same hour, and assemble in the chapel for prayer for two hours. Then they retire to their cells for an hour before the slender repast which they call breakfast. The food at the convent is very simple, bread, a bit of fruit and water being the chief factors. Meat is rarely eaten and wine is forbidden by the strict rule of the order, though a small quantity of the arak or date brandy may be used if need be.

Early that morning one of our number left us for a day of ibex hunting. He had gotten official permission from the English commandant at Suez, and armed with a small rifle, and with one of the Beduin for his guide, he started off. Remonstrance was unavailing with him. The vision of an ibex brought back, and of its long horns above his mantle at home, was stronger than any inducements offered by books in the great library or bones of saints in the burial chapel. So he started out at six, while most of the camp was yet asleep.

It was late when we broke our fast that morning, for all were tired with the journey of the last few days. Then too the longer we waited the warmer it grew, as the sun climbed to the top of the mountains and looked into the valley. Moreover we could not be admitted to the convent till 9:30, and wanted to enjoy the luxury of a good rest. But shortly after nine we were on the way to the barred gate, which opened at once on our arrival without the long wait of the previous day. Our young man of the long hair and baby face was there, and we were taken at once to see the remaining parts of the place.

The library is on the second floor of the main building, and as all the surroundings are of wood, no light or fire is ever permitted. For this reason work in the rooms of the library can only be performed during the months when the cold is not too great, and during the comparatively few hours when light is sufficient. But the place is wonderfully interesting. Through an entrance at the top of the

wooden stairway one comes to the outer room, which is used as a storeroom for pictures which are not needed in the church. Beyond this is the library itself, a room not over thirty feet square with wooden shelves arranged on each side of a narrow center aisle.

Behind a wire netting on the left of this aisle as one enters is the most valuable part of the library, including the Greek and most of the Arabic manuscripts. These two divisions of the collection are separated by a partition. There is a small door through which the inner section is entered, and a window through which books can be handed out by the librarian. The Greek collection includes many beautiful examples of illuminated work such as was practiced in the middle ages and even earlier. Several of the manuscripts bear the names of Greek emperors who reigned at Constantinople, and are supposed to have spent their spare time in working on these handsome parchments. More probably they are the work of the monks of the Greek church, and became the property of the convent by the gift of the emperors. One of these is the so-called "Evangellum Theodosianum," a body of quotations from the New Testament which has been claimed as the gift of the emperor Theodosius of the eighth century. Beautiful paintings of the evangelists, Peter, Mary and our Lord serve as title page and illustrations. A small book of six pages contains the whole of the book of Psalms in minute Greek letters. The Syrian manuscript of the Bible known as the Codex Syriac is contained in a handsome case presented by Mrs. Lewis and Mrs. Gibson, the two Oxford ladies who in five journeys hither photographed the entire work and have now given it to the world in published form. It is an incomplete copy of a second century Greek text.

The curious old work of travel and biblical geography written by Cosmos Indicopleustes is here in its original form. The illustrations of biblical scenes, and the interesting maps which form so admirable a commentary on the geographical knowledge of the fifth century, are the most valuable part of the book. The monks of the convent show it as one of their treasures, oblivious of the fact that the author believed that Mt. Serbal, not Jebel Musa, was the true Mt. Sinai. Of the Greek books in the library a catalogue was published in 1886, and Mrs. Gibson arranged the Arabic titles in a list in 1894. Besides these there are other languages represented, such as Persian, Ethiopic, Slavonic and Georgian.

But the greatest of the treasures of this remarkable library has now been removed to more accessible quarters, where scholarship may have easier approach to it. This is the Sinaitic Codex, discovered here in 1844 by the indefatigable student and collector of texts, Constantine Tischendorf. He was professor of theology at Leipzig, but spent much of his time traveling about in search of rare manuscripts of the Bible. On a journey to the convent in the year mentioned he inquired in vain for materials of the sort he was seeking. But as the weather was cold, he was supplied with fuel for a

fire, among the rubbish of which he found fragments of a Greek text which he recognized as very old. He was able to do nothing, however, toward either gaining possession of it or assuring himself that it might not be destroyed before it could be rescued and placed where it could serve the purposes of biblical science. It was not till eight years later that he was able to return with the proper credentials from the Russian government, and it was 1859 when the manuscript was finally purchased by the Czar for 8,000 francs. It is now in the imperial library at St. Petersburg, all save a few pages which Tischendorf took to Leipzig. The work contains nearly all of the Bible and in addition some of the apocrypha of the New Testament. It dates from about 400 A. D. and is the oldest biblical manuscript save that of the Vatican at Rome. The monks at the convent claim that they still have some leaves from this great work, but the claim is discredited by scholars.

The hours we spent in the old library were intensely interesting. The librarian, Father Paulos, did his utmost to make our visit profitable. When we left it was with the wish that some of these treasures might be given to the world by less laborious and costly means than are now required. The two ladies who photographed the Syrian Codex had to pay a fixed price for every page. Most jealous do the monks seem regarding the books they have. Some day the spirit of scholarship will travel out across the desert to this fine old place, and the printing press will hasten to give to the world, like the presses of Oxford and Cambridge, the stores of the past.

HIS GOODNESS.

C. F. Ladd.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:7

The Lord is good—to me. How tenderly and lovingly he leads me step by step, day by day. Many are sick—I am well. Many are homeless—I have a comfortable home. Many are hungry—I am well fed. Many are friendless—I have good friends, and, best of all, I have Jesus. Is not all this an evidence of his goodness to me?

An American artist has painted a picture of the crucifixion. On the frame are these words:

"I did this for thee;

What hast thou done for me?"

He has done much for me today. What have I done for him? Have I made earnest effort to serve him faithfully? Have I endeavored to please him in everything?

The Lord is a stronghold—strength—in the day of trouble. Today will have its troubles, but "I will trust and not be afraid," for he has helped me in the past so I am sure he will do so again today. And does he not say, "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

He knoweth them that trust in him. He knows me. He knows my weaknesses, my struggles, my failures, my de-

(Continued on page 815.)

Lesson Text Deut. 6:1-15	The Sunday School Lesson Family Religion*	International Series 1907 Sept. 15
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The Book of Deuteronomy is one of the most important and interesting in the Old Testament. It might be called, "The Book of the Orations of Moses," because it embodies the remembrances of the last words of the great leader, before he left his people on the plains of Moab. It is, as its name implies, the "second rendering of the law," a rehearsal and amplification of previous enactments. The Hebrew name, taken from its opening words, is "Elleb haddebarim," "these are the words." If we may judge from quotations, it was one of the favorite parts of the Old Testament in the thought of Jesus. He quoted it three times in the temptation struggle (Matt. 4:1-11) and many times in the Sermon on the Mount (Matt. 5-7). To students of biblical criticism it is the storm center of the reconstruction of Hebrew history and institutions, its proper placing enabling the reader of the Bible for the first time to understand the progress of Israel's life and law from the days of Moses to the close of the Old Testament.

Reforms of Josiah.

Our first knowledge of the book comes from the prophetic historians, as the story of Josiah's reign is recounted in II Kings 22, 23. The young king came to the throne of Judah in the year 639 B. C. His attitude toward the prophetic party was favorable, and under the influence of such companionship as Jeremiah, Zephaniah and Hilkiah the priest, he undertook many reforms, changing entirely the policy of the state from the heathen tendencies of his father Amon and his grandfather Manasseh. In the progress of his reforms the temple, which had fallen into neglect was repaired. In one of its chambers a law-book was found, the reading of which so alarmed the king that he called a great public assembly and had the document read and adopted as the law of the land. On the basis of this book he began a reformation in comparison with which all his earlier efforts were scarcely worth notice. Against the high places, those local sanctuaries which were most in danger of being invaded by heathen practices, he directed his chief efforts, till not one of them remained in the land, but all worship was centered in the temple at Jerusalem.

A Central Sanctuary.

Nearly all biblical scholars, of all shades of opinion, are now agreed that the law-book thus found in the temple was the book of Deuteronomy, or at least the central section of it, chapters 12-26. The important feature of the book as contrasted with the simple laws of the "Book of the Covenant," Israel's earliest code (Ex. 20-23, 34) is its emphasis upon the central sanctuary and its prohibition of all local places of worship, because in the thought of the prophets and priests of the time, they were hard-

H. L. Willett

ly better than heathen shrines. In the dark and persecuting days of Manasseh and Amon heathenism had taken possession of these smaller sanctuaries, where it was difficult to preserve a pure worship. The priests and Levites more and more withdrew to the temple at Jerusalem, drawn by the desirability of enjoying the honors and advantages of such an establishment. The neglected shrines easily acquired the seductive features of the heathen cult, and the danger was so great that the only means of saving the nation was the withdrawal of all sanction from any but the central place of worship (Deut. 12:2-7). This policy of centralization in Jerusalem became the watchword of Josiah's reforms, and even the casual reader of his reign observes that his conduct corresponds perfectly to the laws laid down in this book. Whenever the book itself was written, whether by Moses himself, or in the period immediately after his death, or in the dark days of Manasseh and Amon, it entered Israel's life as a part of its recognized law at the moment of its discovery in the temple in 621 B. C.

In What Sense Mosaic?

It contains most of the laws already recorded in the Book of the Covenant, but groups them around the new principle of centralization. Then these laws are set in a framework of historical narrative, embodying the farewell addresses of Moses as they had been preserved in popular traditions. The value of putting all the work, history and law into the mouth of Moses lay in the authority which his name secured for all laws in Israel. Down to the latest developments of the priest-code, all enactments were issued in his name. The prophets and priests who saw the ruin that was impending in the growing tendency to heathen practices, wrought in the spirit of the great lawgiver to meet a new crisis in the nation's life, and carried out the purposes of their greatest prophet of the past by applying his teachings and their enlargements through the history to the new time of peril in which Moses no longer lived, but his spirit and authority could be invoked. Thus Deuteronomy came to be the most revered and loved of all the legal literature. Its spirit is most urgent and impressive. Its tone is tender and winsome. In it love and righteousness meet and unite. In it prophecy and priestly ministry join hand and heart. As a study in persuasive eloquence it has no rival in literature. As an outline of moral excellence it stands at the highest level of Old Testament teaching. The mere joy of reading this great book might well win the attention of well-informed readers from the most conspicuous examples of contemporary writing.

The "Shema."

The section which constitutes the present study is an example of the lofty and yet sympathetic tone of the entire work. It contains the great "Shema" ("hear")

which is the Hebrew creed for daily repetition and reflection, to be compared in importance only with the central creed of Christendom, "I believe that Jesus is the Messiah, the Son of the living God," or the supreme confession of Islam, "There is one God, and Mohammed is his prophet." Wherever Judaism goes, there the "Shema" is heard. The exhortations, like the laws, bear always the mark of anticipation, the reader being thus kept reminded that Moses is the ideal speaker of the whole, that the scene is supposed to be the plains of Moab east of the Jordan and the time just before the entrance to Canaan. Yet this form of speech is borne lightly, for the institutions discussed are those of a settled, well organized and developed community, and the point of view is that of one living in Palestine, not east of Jordan (1:1, 3:8).

Religion and the Child.

The emphasis upon family religion is conspicuous in this section, as throughout the book. It is this fact which has tended to make the Jewish people the most conspicuous examples of domestic purity among the nations. The great words of their creed, "Thou shalt love Jehovah thy God," were made the first and most compelling utterance of Jesus in his summary of the law and the prophets. They embody the teachings of the first table of the law. As such they were to be impressed on every household. The children were to share in their interpretation. In the house and on the journey they were to be impressed. The Jews thought to obey the letter of the precept by putting small scrolls of parchment inscribed with the "Shema" (vss. 4, 5) in little cases of wood or leather, and tying them on their heads and hands. To this custom Jesus referred when he said of the formal Jews, "They make broad their phylacteries and enlarge their fringes" (Matt. 23:5). The true purpose was that such words should be impressed on the mind and worked out in daily life. All the doors of most Jewish houses, or somewhere on the walls will be found a small metal case holding some word of the law. Such customs prevail in Moslem lands where the Koran is so employed, and we know the prevalence of Scripture mottoes on the walls of Christian homes.

But the lesson of family religion is the supreme suggestion of the text. The household in which the Bible is not studied is missing its chance. The child who does not go forth to the work and play of life safeguarded as with walls of fire by the atmosphere of the Word of God and prayer, goes defenseless to meet temptation. The family pew from which the children are absent is eloquent of unimproved opportunities and perils that might have been avoided. In the spiritual life of his time the child has a right to participate. Where shall it influence him, if not in a home where family worship and instruction are afforded, or

(Continued on page 815.)

*International Sunday School Lesson for Sept. 15, 1907. Moses pleading with Israel. Deut. 6:1-15. Golden text: "Beware lest thou forget the Lord," Deut. 6:12. Memory verses, 4-7.

Scripture Jno. 17:8 Acts 1:8	The Prayer Meeting A Witness for Christ	Topic for Sept. 18
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Does the witness know whereof he affirms? Has he had opportunity to become acquainted with the facts? Can he see a fact when it is before him? Is he honest? Is he unprejudiced? These are questions that require answers before we can accept or reject the testimony of a witness. We cannot afford to act in important matters upon the testimony of untrustworthy or incompetent men. Our intellectual and moral integrity demands that we have assurance that the information upon which we act has come from reliable sources. The spiritual interests of mankind are disregarded when men fail to rebuke the incompetent and the untruthful by refusing to believe their words.

The first witnesses for Christ were honest men. They had nothing to gain and everything to lose by their message if they did not believe it. We are compelled to regard them as men who were convinced of the truth of their words. They endured hardships and dangers and finally death because they bore testimony to Christ. The false witnesses belong to a time of popularity. They pretend to represent by their conduct the life that was in Christ. They join in the singing of hymns when the sentiment of the hymns meets no response in their hearts. They repeat, "Thou shalt love the Lord thy God," but they are

Silas Jones

strangers to the righteousness of God. They profess to love their neighbors, but in practice the neighbor is exploited for purposes of gain. Perhaps few of these men are deliberate hypocrites. They have simply never been touched by the spirit of Jesus. They have grown up in a bad moral atmosphere and they have never found out what a generous thought really is.

The men whom Jesus sent forth spoke of the things which they had seen and heard. The facts of which they spoke were such as they could represent correctly. They were therefore competent witnesses. The competent witness of today is he who understands the life and teaching of Jesus. The church that witnesses for Christ must be a clean church. We become interested in the story of the resurrection if we observe that believers in it are better and happier men. The strength of the witness' logic is the strength of his character. The presence of an earnest Christian in a community forces the people to take account of Christianity. Christianity becomes a live question in that community. It cannot be ignored. The competent witness will expose the slanders directed against his religion, he will use his intelligence to remove the difficulties that trouble hon-

est souls, but his final appeal will be to the power of Christ manifested in redeemed men and women. He will point to the fact that the gospel gives self-control, that it cleanses the heart, that it drives out selfishness, and kindles a hope that earthly calamity cannot destroy.

It is improper to call a witness prejudiced because he has a bias for truth and fairness. Jesus chose to be represented by men who had been taught to reverence the truth. If a man prefers to believe that life is worth living and finds good reasons for his belief, we are not bound to reject his reasons without examination. The pessimist may serve a good purpose in keeping us from forgetting the darker phases of existence, but his is not the last word. Let us hear those who have striven and have been convinced that it is worth while to try. If one has been soured by failure he is a prejudiced witness concerning the meaning of existence. The unprejudiced man is master of himself. He refuses to be conquered by circumstances. He does not blame the world if his liver is bad. He knows the cause of his gloomy feelings. The triumph of righteousness is not deplored by him even if the victors cannot frame to pronounce his party shibboleths right.

Eureka, Ill.

Scripture Isaiah 40:12-31	Christian Endeavor God's Omniscience	Topic for Sept 15
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God, who is everywhere, knows everything. "All things are naked and opened," says the Epistle to the Hebrews, "to the eyes of Him with whom we have to do. Neither is there any creature that is not manifest in his sight." All outward things are under His sight. "Thou art a God who sees things," exclaimed Hagar. "The eyes of the Lord are in every place," says the Book of Proverbs. "His eyes are upon all the ways of the children of men," declares Jeremiah. And not only all our acts and ways, but our inner thoughts, are open to God. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart." "O Lord, thou hast searched me and known me," cries the Psalmist. "Thou knowest my downsitting and my uprising. Thou knowest my thought afar off." And not our thought only, but all our inner character, which indeed our secret thoughts betray, is open to God. "His eyes behold, his eyelids try the children of men." God knows all.

This is part of the shame of sin. God

Royal L. Handley

sees it all. We think no one is looking, that so long as it is dark no one sees, or that so long as it is within our own imagination, we have it guarded securely. But God knows. No darkness hides from him, and from him no secrets are hid, and it is this which makes us ashamed. Because sin cannot look God in the eyes. It hides as far as it can from man's view, but its shame comes because it cannot hide from God. To escape from any chance of God's knowledge of our wrongdoing or wrong-thinking, we must refrain, by his grace, from what would make us ashamed.

God's knowledge of sin carries judgment. "The eyes of the Lord are upon the sinful kingdom to destroy it." "I will open my eyes and smite every house with blindness." "Mine eye will not spare." These are God's declarations through the prophets. He will not let any sin go without its consequence. However successfully it may appear to have escaped, God will prevail against it.

But the thought of God's knowledge is a thought of comfort and joy. He understands all our sorrows and strug-

gles, and is ready with his sympathy and love. In our struggle we may say, "I am all alone. The world sees my failure and defeat, but it does not know how hard I tried, or the bitterness of my anguish. No one knows. The battle was all in vain." But God knew all the time. Christ's understanding is in God.

"Well I know thy trial,

O my servant, true,

Thou art very weary,

I was weary, too."

He knows, and judges not by the result but by the effort and the trust we put in him.—Robert E. Speer.

Daily Readings.

Mon.—The deep things (Job 12: 22-25). Tues.—No hiding from Him (Job 34: 18-25). Wed.—"Looketh from Heaven" (Psa. 34: 12-22). Thurs.—"In every place" (Prov. 15: 1-3). Fri.—Gives wisdom (Dan. 2: 19-22). Sat.—No escape (Amos 9: 1-4). Sunday, Sept. 15, 1907—God's omniscience (Isa. 40: 12-31).

"The delights of immortality swing upon the pivot of our will."

"Prizes are not for the indolent, but for those who win the goal."



Home and the Children

WHAT THE SUN SAW.

By Marion F. Wiley.

The sun was tired. He had looked at Mars and Neptune and Jupiter and all the other planets; he had chased the clouds out of the sky, and he felt there were no more worlds to conquer. What could he do? He finally decided he would take one more look at the earth; perhaps he could find something to interest him for a little while. So he turned his attention to a big city—but he had seen big cities before; he looked at the ocean—same old thing it always was; so ere the mountains, just the same. At last his beams fell on a little country town, with white houses nestled among green trees, and a little ribbon of a brook running by.

"Oh, how nice and cool that looks," thought the sun. "I wish I might have a good rest down there." Then he smiled, for he well knew that if he went any nearer there would be no cool spot left.

He looked carefully at the small town and found a very pretty white house that looked very inviting, so he decided to watch and see if anything happened. Soon the door opened and a little girl came out, clad all in white—dress, slippers, stockings, hair bow, everything matched. She went to the hammock under the trees and began to swing. "Humph," thought the sun, "I hope she isn't a selfish little girl, keeping all that cool place to herself. I know millions of children on that same earth who would think they were in heaven if they could play once on that green grass."

Pretty soon the little girl jumped from the hammock and went to meet another little girl coming in the gate. She, too, was dressed in white and carried a sunshade, and both swung in the hammock.

The sun grunted approval, but when a third little girl appeared on the street and entered the same yard, and then a little boy, he said with a lively show of interest:

"I wonder if there is going to be a party in that yard? I hope so—I intend to watch now with all the rays I can spare and see the whole thing."

Soon he saw other girls and boys going to the same house and playing under the trees or on the veranda. Then he exclaimed:

"I almost know it is a party. If they have refreshments I'll be perfectly sure. I wish they would hurry, for I'll have to leave them soon."

He watched intently, and it was not very long until he saw them form in a long line and march around the yard, one tiny boy at the head beating a drum. They all sat down on the grass and some grown people came from the house, carrying plates with something white on them.

"Um-um," said the sun, "that is ice cream. Wish I could have a taste. Of

course they will have cake too. But they had better hurry—I'm sinking fast."

He was nearing the horizon and had to look closely, but he saw all the supper eaten, and then the children went into the house to get their hats. They said good-by to the little girl whom the sun had seen first, and as they went off down the street he gave a sigh of relief. He had been standing on tip-toe, to see the end and now as he dropped out of sight he said:

"That was one pleasant thing. I wish the city children could have such a nice time."—S. S. Times.

"WHEN NELLIE MAKES FIFTEEN A WEEK."

In days gone by, mothers planning for the future would say: "When Nellie is married we will do so and so." To-day they say: "When Nellie has a good position or makes fifteen a week I will do this or that." The old-fashioned mother pointed with pride to the daughter happily married, mistress of her own well-managed home. To-day the power in the household to whom all bow is the daughter who earns the largest salary.

Many mothers frankly admit that it does not pay to train daughters in housewifely habits. The girl who is to be in business should not be troubled with domestic fatters. Instead of teaching the girl how to dust, mend or cook, before and after school hours, the mother dictates short-hand exercises.

Is it remarkable that the girl accepts her mother's view? Surely this mother, drudging more or less patiently at home while the daughter is preparing for business, must know whereof she speaks when she says her child shall never lead the narrow life that has been hers? Is it strange that the girl sees the domestic life through distorted lenses, and decides in favor of a life of individual and absolute independence?

Not until the wage-earning women of the present generation have married and reckoned the full measure of their loss will a second, or perhaps a third, generation of daughters be taught to choose intelligently between the domestic and the business life. Not until thousands of women have scored either failure or deadening mediocrity in wage earning will girls be taught that there is drudgery in the factory, store or office as well as in the kitchen. Until mothers learn this by actual experience daughters will continue to fling themselves recklessly, unadvisedly into the maelstrom of business life.—Anne Steese Richardson, in the September Woman's Home Companion.

TWO OF A KIND.

A well-known club man in New York likes nothing better than to hunt "big game" in British Columbia. During his

last expedition to that region he was in camp with a friend from Minnesota. Toward morning, says the New Yorker, he awoke shivering with cold. The fire was very low. His companion was fast asleep.

It isn't nice to get out of a warm blanket to roll frosty logs to the fire, so the wily New Yorker gave his friend a kick and then pretended to be asleep. There was no response, and presently the man from New York tried another kick.

At this the Westerner broke into a laugh. "I did the same thing to you twenty minutes ago," he explained, "and that's how you came to be awake."

Then, of course, both turned out to build a fire.—Selected.

A MATTER FOR WONDER.

"To-morrow," announced 5-year-old Sidney, proudly, to his kindergarten teacher, "is my birthday."

"Why," returned she, "it is mine, too." The boy's face clouded with perplexity, and, after a brief silence, he exclaimed: "How did you get so much bigger'n me?"—September Lippincott's.

FEET OUT.

She Had Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in South Dakota. She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move."

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking."

"I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest."

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read, the little health classic, "The Road to Wellville," in pkgs.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

Crayton S. Brooks began his work this week in New Castle, Pa.

Claude E. Hill, Mobile, Ala., is holding a meeting for the church in Birmingham, Ala.

F. Elsworth Day was a visitor recently at Hastings, Neb., where he preached for R. A. Schell, the pastor.

Evangelists Wilhite and Tuckerman are helping Arthur Moomaw in a stirring meeting at Bonner Springs, Kan.

B. F. W. Pitman is the new minister at Wheatland, Mich., and begins his work under encouraging circumstances.

J. S. Clements has moved from Lees Summit, Mo., to Olathe, Kan., to take charge of the church in that city.

T. F. Paris began last Sunday his second year with the church at Elkhart, Ia. The church is in a thriving state.

W. A. Parker, Emporia, Kan., was a visitor in Colorado Springs August 25th, preaching for our church in that city.

J. D. Corbitt and wife of Blue Grove, Ia., spent a part of a pleasant vacation in Oklahoma holding meetings in that state.

B. S. Ferrall of the Jefferson Street Church, Buffalo, N. Y., was back in his pulpit last Sunday after a pleasant vacation.

F. W. Emerson, of Bethany, Neb., has received a call to become pastor of the church at Hollywood, Cal., near Los Angeles.

W. D. Trumbull and Chas. E. McVay, singer of Benkleman, Neb., will conduct a revival meeting at Paulding, Ohio, in February.

R. B. Doan has been asked to accept the pastorate of the church in Clinton, Ia. He will begin his work the first of November.

Ellis Purlee, pastor in Coffeenville, Kan., will have the help of J. A. Stevens, of Texas, in revival services beginning in November.

Last Sunday a modern church house was dedicated at Norfolk, Neb., State Secretary W. A. Baldwin having charge of the services.

N. Ferd. Engle and the brethren of the church in Humboldt, Kan., have the assistance of David Lyon in a meeting which began last Sunday.

The Rowland Street Church, Syracuse, N. Y., of which R. L. Stauffer is the new pastor, has begun the publication of a neat and helpful church bulletin.

H. H. Peters, Dixon, Ill., and Prof. Silas Jones of Eureka College, were visitors in Chicago last week, availing themselves of an opportunity to secure a good supply of new books for fall studies.

The Budlong Avenue Church, Los Angeles, Cal., for a second time has called J. W. Maddux, of Golden, Colo., and he has decided to accept the call, beginning his work not later than December 1st.

Evangelists Shelbourne and Knight have been engaged for a revival meeting at the North Side Church, Omaha, Neb. The campaign will begin in October.

Evangelist J. V. Coombs and Singing Evangelist Dawdy have been secured by S. M. Perkins and the church in Albia, Ia., for a meeting to begin Oct. 20th.

J. H. Fuller, Lamonte, Mo., will begin services Oct. 1st as pastor of the new church in Hot Springs, S. D. This is the congregation that was organized by Joel Brown following the meeting in that city.

The most enthusiastic preparation is under way for a successful state convention in Kansas. The convention will meet at Wichita September 30-October 3.

John Williams, formerly pastor in Wayland, Mich., has been installed as pastor of the church at Junction City, Kan. The work of this church is in a most important field.

The Lyon Street Church, Grand Rapids, Mich., was redecorated preparatory to the beginning of the fall work last Sunday when F. C. Aldinger, the pastor, returned from his vacation.

S. M. Bernard will close his labors as pastor of the church in Boulder, Colo., November 1st. During his ministry the church has received a net increase of 250 in membership and freed itself from debt.

The Scoville meetings began last Sunday in Springfield, Mo., with all of our churches of the city co-operating. The services are held in a big tent, which will accommodate an audience of several thousand people.

The First Church, Omaha, Neb., will begin using its new building September 8th. The building will not be wholly completed and dedicated until some time in October. Z. T. Sweeney will have charge of the dedication services.

A fine new pipe organ was recently installed in the Central Church of Syracuse, N. Y., of which Joseph A. Serena is pastor. A recital will be given next Friday evening by Prof. H. L. Vibbard, assisted by the members of the choir.

Chas. D. Hougham, Streator, Ill., has just closed a good meeting at Grant Center, Ia., by which there was a substantial increase in the membership and the congregation was left in excellent condition for a prosperous work during the fall and winter.

A. J. Saunders, who graduated this year from the Texas Christian University, will enter the University of Chicago Oct. 1st. After a day spent in this city last week, he proceeded to Salsbury, Ill., where he is helping C. R. Mitchell in revival services.

Under the energetic leadership of G. R. Hull the brethren of Benton Harbor, Mich., are planning a change of location of the church and have secured a good sum toward the purchase of a lot. The church recently enjoyed a visit from F. E. Hagin, one of our missionaries of Japan, who is at home on a furlough.

The tenth annual convention of the Anti-Saloon League of America will begin its sessions in Norfolk, Va., Sept. 16th. The three day's program includes the names of some of the best known and most representative leaders of reform in the country.

The brethren of Topeka, Kans., have united in an organization of which Chas. A. Finch is chairman and F. E. Mallory secretary, with a purpose to secure the national convention of the Christian Church in 1908. This puts New Orleans and Topeka in the field as rivals.

Four of our workers of the mission in Monterey, Mexico, have been stricken with fever. Miss Irelan, Miss Westrup and Helen Alderman are just recovering, according to a report in "La Via De Paz." Jasper T. Moses is still seriously ill in the hospital at Monterey, Mexico.

Next Sunday the forces of the church in Mt. Pleasant, Ia., will unite for a vigorous evangelistic campaign under Evangelists Herbert Yeuell and Robert Mathews. Careful preparation has been made by T. A. Chapman, the minister, and the church. Services will be held in a large tent near the church with a seating capacity of 1,500 people.

George E. Hicks, who was the successful pastor of the church in La Porte, Ind., for three years and who resigned two years ago because of his wife's health, has been engaged since that time in business. He now finds himself ready

FRESH AT NIGHT

If One Uses the Right Kind of Food.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kans., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased my eyes became stronger. I never heard of any other food as nutritious and economical as Grape-Nuts." Read "The Road to Wellville," in pkgs. "There's a Reason."

to once more take up the work of the ministry. Brother Hicks is living at present at Rochester, Ind. He is not only a preacher of ability, but has excellent helpers in the young people of his family who are musicians. He has good references and may be secured for pastoral work with a strong church by addressing him at Rochester, Ind.

Wm. Oeschger and wife of Vincennes, Ind., have returned to that city after a much needed vacation in the lake region of Wisconsin. Brother Oeschger's arduous labors last spring resulted in a threatened nervous breakdown. We are glad that he is returning to his work with new vigor, and every promise of ability to carry the new burdens of his faithful work in Vincennes.

C. H. Winders of Columbia, Mo., began his ministry last Sunday as pastor of the Irvington Church, Indianapolis, Ind. This takes to the hoosier state one of Missouri's strongest preachers, and we confidently predict for the Irvington Church an era of unusual growth and most efficient service. Butler College is in Irvington. Brother Winders' labors in the university town of Columbia, Mo., fit him well for the responsibilities of his new field.

Our congregation in Grand Junction, Colo., where Frederick Grimes is preaching, sends forth three of its young men to study for the ministry. Jasper Bogue will enter Drake University, Ward Hutton and Carl Hibbs will be students in the new university at Enid, Okla. It should be a notable feature in the life of any church and the highest mark of success in its work when from its membership young men go forth for a life of service as ministers.

Prof. W. H. Trainum has been occupying the pulpit of the new East Side Church in Knoxville, Tenn. The church is in a meeting at the present time, in which Brother Trainum is doing the preaching and Percy T. Carnes is leader of song. The church is hopeful of persuading Brother Carnes to remain as pastor. The handsome new church building will be dedicated the third Sunday in September, with F. M. Rains in charge of the services.

In a special number, Tuesday, August 27th, "The Daily Star" of Lincoln, Neb., gave much space to notice of the work of the Disciples in Lincoln and in the state. This was done in preparation for the Scoville meetings which are to begin in that city September 29th. In three pages of this special issue full account was given of the work of the church in that city, and space was devoted to portraits of our best known ministers and workers of the city.

The report of the church at Kirksville, Mo., for the year ending July 1st has just been printed. The statistics reveal the successful efforts of the church and the able leadership of the pastor, D. A. Wickizer. During the year the church received 172 new members, one half of them by baptism. The total amount of money raised was \$3,597.42, of which \$371.42 was for missions. The church has a present membership of 800, and the Sunday school has an average attendance of 250. Brother Wickizer carries forward his work in a most important

field because of the large number of young people in the schools of the city.

A new plan has been adopted by the Central Church in Peoria, Ill., in the publication of its weekly bulletin. Heretofore "The Greeting" was published every week with order of worship, announcements, and news notes. Last Sunday under the direction of a committee consisting of A. J. Elliott, Dr. C. W. Collins and H. B. Halloway, there was begun the publication of "The Calendar," containing the order of worship and announcements, which is given to the audience at the beginning of the service. After the service the members

of the audience received "The Greeting," containing the official roster of the church and local news notes of interest in the promotion of a closer fellowship.

Last Sunday marked the beginning of the seventh year in the pastorate of R. F. Thrapp in Jacksonville, Ill. During his ministry in that city, Brother Thrapp has been successfully identified with the life of the city by his faithful and efficient service, and has led in a remarkable growth of our cause in that field. Since he began his work, 794 persons have been enrolled as new members of the church. The Bible School has been

The "Yell-Oh" Man

And One of His Ways

To call a man a liar seems rude, so we will let the reader select his own term.

Sometime ago the Manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and, on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name to that tribe.

We had understood that the editor of "Collier's" was a wild cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to using their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote in part as follows: "One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of 'a distinguished physician' or 'a prominent health official' persons as mythical doubtless, as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so that people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals, and such. These lie in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up, and

frequently, of a form known as appendicitis.

Now then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news, and should be an education to the person who writes the editorials for "Collier's," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape-Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons, and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement, and that statement we will back with any amount of money called for.

When a journal wilfully prostitutes its columns, to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of Collier's Weekly cannot force money from us by such methods.

POSTUM CEREAL CO., Ltd.

trebled in its membership and the amount of money contributed for missions has been multiplied by six. Under his ministry the splendid church building, the finest of the brotherhood in Illinois, was erected. In this church our state convention meets next week, and the host which gathers for the conferences of the convention time ought to be fully a thousand strong.

THE CHICAGO CHURCHES.

The regular meetings of the Ministerial Association will be resumed next Monday morning at 10:30.

Parker Stockdale has returned from a vacation spent in Missouri and Southern Indiana, where for ten days he was the platform director of a chautauqua.

Herbert Yeuell will leave this week for Mt. Pleasant, Ia., where his next meeting will be held. Mrs. Yeuell and son will remain some time in the city.

Dr. Willett will occupy the pulpit of the First Church again beginning September 15th.

All of the Ministerial Associations of the city will join in a rally September 30th in the Y. M. C. A. auditorium under the direction of the Anti Saloon League. Governor Hanley, of Indiana, will be the chief speaker.

A new work among the colored people of the city has been undertaken by C. Elias Winston, at 62nd and Elizabeth streets.

The Armour Avenue Church (colored) has called as its pastor Brother Cothran, pastor of the Hancock Street Church, Louisville, Ky. He is expected to begin his work next Sunday.

Oliver W. Stewart will spend thirty days delivering special addresses about the city under the auspices of the Prohibition County Committee. This campaign of education will begin September 29th.

Humboldt Park Revival.

The members of the Humboldt Park Church are making a heroic effort to build up and strengthen their forces. They have a large, well lighted tent located on Kimball and Armitage avenues. The evangelist is working hard. The people are coming in larger and larger numbers. During the children's services the past week the tent would scarcely hold those who came to watch Singer and Artist J. Y. B. Wood as he drew "pictures and lessons." Brother Wood is a splendid artist and charms more than the little ones with his rare ability. The services are interesting from every view point.

Let every loyal Disciple in Chicago who can do so attend these meetings while they last, and give the helpful influence of his presence to this laudable work. Brethren do you wish to see success for the church? Prove to them that you have faith in them and their God.

The preaching is being done and the forces led by C. R. L. Vawter, who is showing plainly that he knows his work.

EXCURSION. VIA . NICKEL . PLATE ROAD

To Boston and return, \$21.00, September 10, 14, 24, 28. Limit thirty days from date of sale. Meals in dining cars, 35c to \$1.00. Stopovers. Ticket office, 107 Adams street, Chicago. 'Phones, Central 2057 and 6172. La Salle Street Station, on Elevated R. R. Loop.

The singers are Profs. J. Y. B. Wood, F. H. Cappa and Mrs. Vawter.

A REQUEST.

Pastors and others who know of students or families who are to come to Ann Arbor are requested to notify me or A. C. Gray, pastor Church of Christ. It is hoped that students may bring their church letters and unite at once with the church at this place. Students may come at once to our Bible Chair building, 444 South State street, and leave their baggage while looking for board and room. We will gladly aid them in every way we can.

G. P. Coler.
Ann Arbor, Mich.

ULLOM-HECKLAR.

A large company of friends and relatives witnessed the marriage of Thomas Penn Ullom and Miss Jennie Hecklar in the First Church at Antioch, Ohio, August 15th. Those who had part in the service were Miss Blanche Ward, Miss Lizzie Hecklar, Mr. Gray Ullom and Rev. A. L. Ward, pastor of the Island Church, Wheeling, W. Va., who performed the ceremony. The service at the church was followed by a reception and wedding supper at the home of the groom, which was attended by over sixty of the guests.

Mr. Ullom is well known among the Disciples as an evangelist, co-operating with Charles Reign Scoville. He has a reputation in Ohio in educational circles because of his work as teacher in that state and later in Indian schools. He

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- J. HOPWOOD President.

prepared for his ministry by a course at the Moody Institute, Chicago, Ill., and in 1901 became pastor of the church in Traverse City, Mich. Mrs. Ullom is an talented young woman, well fitted for

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Each Reds and Blues plan requires dividing the school into two sections—Reds and Blues and appointing captains, one or more, for each side, a social or other treat to be given at the close of the contest, when those on the winning side receive ice-cream and cake, and the losers crackers and cheese, or some other attraction to celebrate the close of the contest and the victory. Treat is to be paid for by the school. Complete instructions sent with each order.

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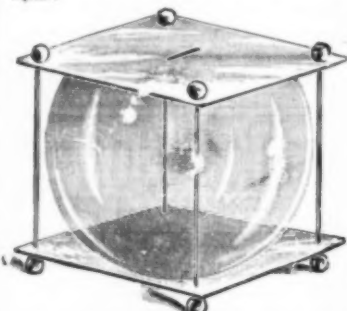


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her position by reason of her ability as a vocalist.

After spending a short honeymoon in Cleveland, Ohio, Mr. and Mrs. Ullom returned to Antioch, where they had part in the regular church services August 25th.

MANCHESTER, NEW HAMPSHIRE

The new work in this city, undertaken by the C. W. B. M., opens up favorably. There is an opening for such a work as ours. I felt this when I paid my preliminary visit to the city in June last, but later began to question the truth of my first impression, when I realized that only one-third of the inhabitants were natives. But a closer acquaintance with the religious life of the city brings me back to my original impression. There is ample room for us here. The task before us is not the easiest, but that is of no consequence.

We have taken a house in the best part of the city, and are holding services in our own house. The attendance has been most encouraging, up to the present, but the testing time is yet ahead of us. Beginning with the 8th of September we will hold services on Sunday evenings at a neighboring Methodist Church, the St. James M. E. Church, whose pastor and people received our proposal most kindly. These services will be held at 7:30, after the usual vesper service in the church, which is at 6 p. m. I am expecting much from these services in the way of an introduction to Manchester. We find ourselves here in a very strange position—with no one to receive us or to introduce us or to stand beside us. There is not much strength to be got out of such a state of affairs. I have to-day after almost two months' search, found my first Disciple in this city; one other has come to the city since we came, and has hunted us up. I know something of pioneer work, but this more completely fills the bill than anything in my experience. There are two ways of looking at our plea—the broad way and the narrow way; I am going to try to win out here by the broad way.

Earle Marion Todd.

66 Brook St.

WESTERN IOWA NOTES.

The Northwest district of Iowa held its convention at Rock Rapids, Aug. 27-29; the attendance was not large, though it was a good convention. The weather was delightful and the hospitality of the Rock Rapids church well nigh perfect. Some progress has been made in the district during the last year, but there are a number of churches which are small and not able to keep a minister, and some have only a Sunday school.

A study of the missionary interests of the district reveals anything but a satisfactory condition. Some figures from the president's report are as follows:

Out of 85 churches in the district, 33 gave \$396 for Foreign Missions, 18 gave \$211 for Home Missions, 12 gave \$143 for Church Extension and 44 gave \$494 for state work in 1906.

Seven thousand nine hundred and twelve people in the district averaged 15-23 cents each for missions. Only seven of these 85 churches took the four offerings. About 30 of the 85 churches are defunct, having no pastor or regular

work. Addresses were delivered by Finis Idleman, J. Mad. Williams, and B. S. Denny of Des Moines; E. F. Leake of Onawa, G. E. Roberts of Lake City, H. C. Hurd, of Moorehead, W. C. Cole of Jewell, J. C. Harris of Sheldon and others.

The following officers were elected: J. K. Ballou, of Sioux City, president; E. F. Leake of Onawa, secretary; W. C. Cole of Jewell, vice president; Miss Verna McKinley of Rock Rapids, superintendent of C. E. and B. S.

The Disciples and Baptists are discussing the possibility and advisability of uniting at Cherokee. Some churches paying about \$800 a year are still without pastors.

J. K. B.

LATONIA CONVENTION.

The church and people of Latonia send greetings, the city throws wide her doors and the mayor joins the minister and our members in extending a hearty invitation to attend the state convention to be held here September 16 to 19, 1907.

Where it is.—Latonia is a thriving town of about six thousand, just out of Covington, on the L. & N. R. R., at the junction of the K. C. division and the Louisville Short Line, and connected by street car with Cincinnati, Covington, Newport, Ludlow, Bellevue and Dayton.

How to Get There.—Buy ticket to Ludlow over the Q. & C., to Covington over the C. & O., L. & N. or K. C. Get off all L. & N. trains at Latonia. All trains at these points will be met by the reception committee, but should you be missed by the "White Caps," just take an electric car for Latonia, get off at Franklin street, and report at the church, a half block away.

Entertainment.—Lodging and breakfast will be furnished free to all who send names in advance to Mrs. Kate Dickson, Latonia, Ky. Meals and lunches will be served by the ladies of the church at reasonable prices, while Cincinnati hotels and restaurants may be patronized by those who so desire. We are preparing for a great gathering, and shall be satisfied with nothing less. Come and let us rejoice together.

Dr. J. S. Oldham, Chairman Committee of Arrangements. H. C. Runyan, Minister.

NOT A SPORT.

A well known clubman of Boston was married during the early days of the past winter to a charming Wellesley girl, who, of her many accomplishments, is proudest of her cooking.

The husband returned late one afternoon to his home in Brookline, to discover that his wife was "all tired out."

"You look dreadfully fatigued, little one," came from hubby, in a sympathetic tone.

"I am," was the reply, "You see, dear, I heard you say that you liked rabbit. So early this morning I went to the market to get you one. I meant to surprise you with a broiled rabbit for dinner; but I'm afraid you'll have to take something else. I've been hard at work on the rabbit all day, and I haven't got it more than half picked."—September Lippincott's.

"The laborer is sometimes more blest in his labor than in his wages."

"Blessed is the man with a smile, for others shall delight in him."

FROM THE FIELD

NORTH CAROLINA

Scranton.—A. F. Leighton was the evangelist in a meeting with this church which closed recently with ten additions.

Belhaven.—At the last report from the meeting held by E. B. Barnes there had been 32 additions. Services are held in a tabernacle erected especially for revival meetings.

COLORADO

Grand Junction.—Since the last report Frederic Grimes has had 30 additions in his regular services with this church.

GEORGIA

Hopewell.—Everett Hollingsworth of Conyers Ga. held a ten days' meeting with this church in which there were seven confessions. The meeting was hastily closed because of the illness of Brother Hillingsworth who has ever since been confined to his bed.

ILLINOIS

Rock Falls.—There were two additions August 25th in the regular services conducted by C. F. Ladd, under whom the work of the church is prospering.

Pottwood.—J. K. Walsh, Eureka, Ill., preached for this church August 11th, receiving one confession, and August 25th, when two confessions were received and five persons were baptized.

KANSAS

Moran.—J. L. Thompson is holding a tent meeting in this place which is drawing large audiences. The interest is even greater than was expected before the meeting began. August 25th there were 14 additions. The church will need a preacher for full time work.

MISSOURI

Springfield.—N. M. Ragland, pastor of the First Church received three additions August 25th, two of them by baptism.

NEBRASKA

Adams.—Floyd Bash, pastor of this church was helped by Evangelists Parry K. Knowles and Frank Woten in a meeting in which there were 15 additions. The work of this church was begun a year ago with but 25 members. A lot was purchased and plans are under way for the erection of a church building after this successful meeting.

Ulysses.—Evangelist Whiston has been holding a meeting in this difficult field in which at last report there had been eight additions.

TEXAS

Gainesville.—August 26th Evangelists Hamlin and Daugherty had been with G. L. Bush and his people 28 days. The meetings will continue indefinitely in the large tabernacle with every convenience for the accommodation of very large audiences.

Paris.—J. T. Ogle and his son, Willard, closed a three weeks' meeting at Detroit, Texas, with 17 additions, more than half of them by confession. It was the best meeting known in the community for a number of years.

PETALUMA, CAL.

Last Lord's day we had the largest Sunday school we have ever had. We also had good audiences at church and five additions by letter, Brother E. W. Winn and family of Chico, and Brother C. E. Daugherty and wife of Madison. Brother Daugherty was till lately pastor of the church at Madison. By the way, for preachers or others who desire to save a home while they recuperate, Petaluma is a favorable location. The climate

is unsurpassed. The town of 6,000 inhabitants, one of the best business places in the state, has many factories where there is always a demand for workers, and the country is cut up into small tracts that may be either bought or rented on favorable terms. This is known as the "chicken center of the world." It is on a navigable body of water, convenient to San Francisco, thirty-six miles away, connected with it by boat and train, and connected with

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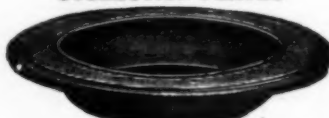
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It is not strange to find those (and they are not few) who were faithful workers in the church "back East," but who have never and will never be brought in line here. They look upon their former service as a big joke. Possibly God does, too. But yet the churches are doing good work, despite these conditions. We, as a people, are not keeping pace with other religious bodies in many ways. I think, however, when we get done being "the greatest people on earth representing the fifth vertebra of the world's back-bone" we will begin to see the necessity of personal work and sacrifice. We have in all these 145,310 square miles only some twenty or twenty-five churches, and only about one-third of these have more than strength to stand alone. But we are progressing. Our preachers are energetic, at least we think so, and aggressive. Our state evangelist, F. H. Groom, is a young man of cultivated powers, and broad visions, and we are looking

upon him as a wise leader in the advancement of our cause in the state. We have natural hindrances here that are unknown in the East. Distances are very great and facilities for travel poor. Many a time you have to go round the north-west corner of the United States to get to the adjoining valley or next town, but these conditions will improve with time. Then, too, the short seasons. One must work here, while it is called summer, for the winter cometh when no man can work very well, especially if his work is in the country. Fifty degrees below is not uncommon here.

Our convention will be held in Missoula Sept. 23-25, and we hope for great visions and plans which will result in long strides forward, and you may yet hear many good things from the north-western empire state—Montana.

Milton H. H. Lee.

Bozeman, Montana.

THE SUNDAY SCHOOL LESSON.

(Continued from page 806.)

the church in which he has a regular and expected place and part?

Literature. Driver, "Deuteronomy," (Int.-Crit.-Com.), pp. 89f. Cheyne, "Isaiah, His Life and Times," ("Men of the Bible" Series), pp. 48-86. Moulton "Deuteronomy," (Modern Readers' Bible), introd. text, "The Messages of Israel's Lawgivers," (Messages of the Bible), p. 28. "Deuteronomy" in the introductions of Driver, McFadyen, Bennett, Adeney, etc., and in Hastings Bible Dictionary.

Daily Readings.

Mon., Sept. 9.—Moses pleading with Israel.—Deut. 6:1-15. **Tuesday.**—"For our good."—Deut. 6:16-25. **Wednesday.**—Remembering the way.—Deut. 8:1-10. **Thursday.**—Beware of forgetfulness.—

Deut. 8:11-20. **Friday.**—The good resolve. Josh. 24:13-25. **Saturday.**—The covenant.—Deut. 5:1-21. **Sunday.**—Moses recalls the past.—Deut. 5:22-33.

HIS GOODNESS.

(Continued from page 805.)

sires, my needs. And he is able to help me.

May this day bring me new blessings from him; new privileges in him; more knowledge of him, and many precious experiences with him.

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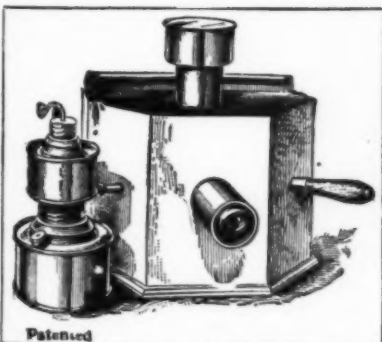
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